

work of late Egyptian art, but It may have replaced an earlier sarcophagus. Certainly we may reasonably suppose that the identification of the tomb of Osiris with the tomb of King Khent was very ancient; for though the priests may have renewed the sculptured effigy of the dead god, they would hardly dare to shift the site of the Holy Sepulchre.<sup>1</sup> Now the sepulchre is distant about a mile and a half from the temple in which Osiris was worshipped as a god. There is thus a curious coincidence, If there is nothing more, between the worship of Osiris and the worship of the dead kings of Uganda. As a dead king of Uganda was worshipped in a temple, while his headless body reposed at some distance in a royal tomb, and his head, without the lower jawbone, was buried by itself near the grave, so Osiris was worshipped in a temple not far from the royal tomb which tradition identified with his grave. Perhaps after all tradition was right. It is possible, though It would be very rash to affirm, that Osiris was no other than the historical King Khent of the first dynasty ;<sup>2</sup> that the skull found in the tomb is the skull of Osiris himself; and that while It reposed in the grave the missing jawbone was preserved, like the jawbone of a dead king of Uganda, as a holy and perhaps

<sup>1</sup> This consideration is rightly urged i. 31 *sg.* 67.  
"Khenti-Amenti" was one of the oldest  
by H. Schafer as a strong argument in  
gods of Abydos, and was certainly  
favour of the antiquity of the tradition  
connected with the dead, being probably the  
which associated the grave of Osiris  
ancient local god of the dead of Abydos  
with the grave of King Khent. See  
and its neighbour- hood. Now, in  
H. Schafer, *Die Mystcrien des Osiris*  
the Pyramid Texts, pp. 28 which were  
*in Abydos* (Leipsic, 1904),  
written under the VIth  
*sg.* dynasty, there are several mentions of

<sup>2</sup> One of the commonest and oldest Khenti-Amenti, and in a large number titles of Osiris was Ghent (Khent)- of instances the name is preceded by Ament or Client! (Khenti)-Amenti, as that of Osiris. It is quite clear, therefore, that the chief attributes of the one "Chief of those who are in the West" god must have resembled those of the other, and that Osiris and refers to the Egyptian belief that Khenti-Amenti the souls of the dead go westward. was assumed to have absorbed the powers of Khenti-Amenti. See R. V. Lanson, *Dizionario di Mitologia Egizia*, p. 727 ; H. Brugsch, representations of the two gods which *Religion imd Mythologie der alten* are found at Abydos there is usually *Aegyptcr*^ p. 617; A. Erman, *Die* no difference, at least not; under the *gyptisclie Religion?* pp. 23, 103 sq. ; XVIIIth and XIXth dynasties" (E. A. J. H. Breasted, *Development of Religion and Thought in Ancient Egypt*, ever, it would be unsafe to infer that pp. 38, 143 (who spells the name the resemblance between the name of Khenti-Amentiu) ; E. A. Wallis Budge, the god and the name of the king is *Osiris and the Egyptian Resurrection* ^ more than accidental.